

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief : MISS ELLASUE WAGNER *Associate Editor* : REV. R. C. COEN

Secretary : MR. GERALD BONWICK

Contributing Members :

Other Members :

MR. G. W. AVISON, MISS L. B. HAYES, REV. H.D. APPENZELLER, MISS M. CONROW,
REV. W.M. CLARK, D.D., REV. B.F. HUNT, REV. B. W. BILLINGS, D.D., REV. WM. C. KERR,
DR. E. W. DEMAREE, MR. HUGH MILLER. MR. G. C. SPEIDEL.

Contents for September 1934.

ILLUSTRATIONS:-

Methodist Church Jubilee Demonstration & Procession, Seoul	... ..	Frontispiece
Missionaries of the M. E. Church and M. E. Church, South, in Korea, 1934...	... ..	do
FIFTIETH ANNIVERSARY OF KOREAN METHODISM	... ..	181
Opening Address—Rev. J. S. Ryang, D. D.	... ..
OUR CONTRIBUTORS	... ..	182
SOME PIONEERS OF KOREA		
Rev. J. L. Gerdine	... ..	183
BREAKING THE HERMIT'S BONDS		
Rev. Chas. A. Sauer	... ..	187
VITAL METHODISM		
Rev. John Z. Moore, D. D.	... ..	190
METHODISM AND THE DEVELOPMENT OF KOREAN WOMANHOOD		
Miss Helen K. Kim, Ph. D.	... ..	193
REMINISCENCES OF EARLY CHRISTIANS IN KOREA		
Mrs. Mattie Wilcox Noble	... ..	198
BEGINNINGS OF THE METHODIST EPISCOPAL CHURCH, SOUTH		
Rev. R. A. Hardie, M. D.	... ..	203
NOTES AND PERSONALS		
Compiled by Mr. Hugh Miller	... ..	206

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea*, Seoul, Korea.

The Editorial Board does not hold itself responsible for views expressed in articles that appear in this magazine.

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩ 2.50; including postage to America, Great Britain and other parts of the world, ₩ 3.50 (\$2.00 gold or 7s.6d). Single copies 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following :—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U. S. A.

REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada.

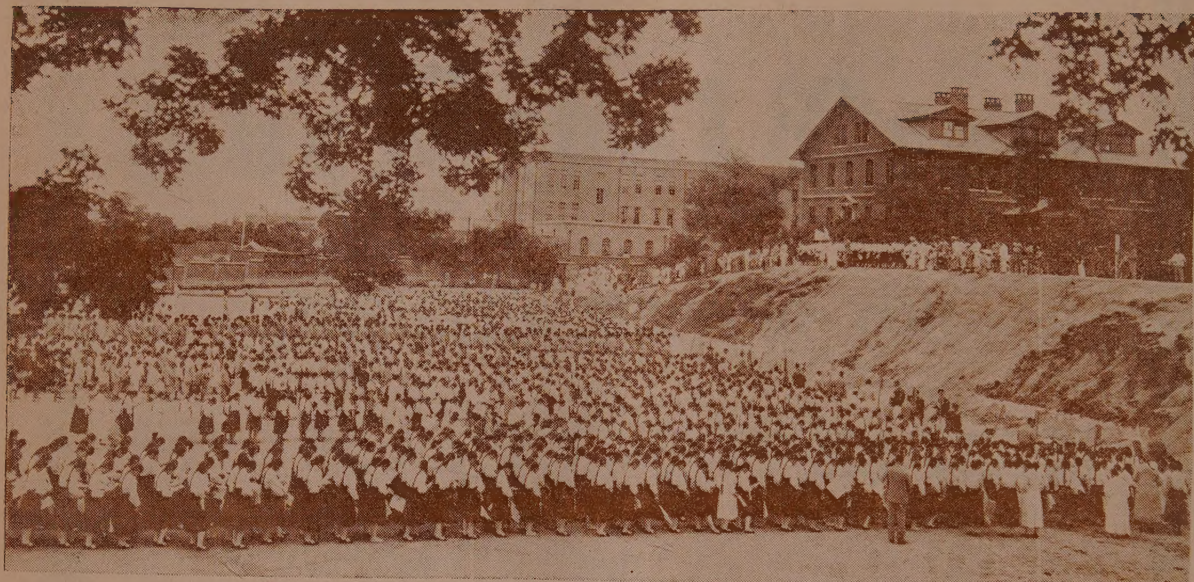
The Seoul Press

HAS BEEN SERVING YOU
FOR THE PAST TWENTY-SIX YEARS
AND
IS STILL ON THE JOB

As We Believe In The Familiar Maxim

“GIVE AND TAKE”

WHY NOT FALL IN LINE



KOREAN METHODIST CHURCH JUBILEE CELEBRATION
Demonstration and Procession in Seoul



Missionaries of M. E. Church and M. E. Church, South, June, 1934.

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXX.

SEPTEMBER, 1934

No. 9

NOTE: The articles in this number of the Korea Mission Field are some of the papers, or extracts from papers, which were read at the celebration of the Fiftieth Anniversary of the coming of Methodism to Korea, which was held in Seoul, June 19-20, 1934.


We regret that we have not space to print all these papers in full. However they are now being put into book form and will be published by the Methodist Headquarters, Naing Dong, Seoul, Korea.

Fiftieth Anniversary of Korean Methodism

English Celebration, June 19-20, 1934, Chongdong Methodist Church, Seoul.

Chairman—Rev. J. S. RYANG, D. D.

Opening Address

S THE FIFTIETH Anniversary is being celebrated under the auspices of the "Church" rather than the "Mission," the honor and privilege of Chairmanship has come upon your unworthy brother and servant.

It is a very happy coincidence that while the Mother Churches in America are celebrating their one hundred-fiftieth anniversary, we are celebrating our fiftieth anniversary in the same year on this side of the ocean. May all these celebrations be crowned with success!

I think one of the distinctive marks of the superiority of mankind over the lower animals is man's ability to make history and to preserve it. The people called Methodists have made noteworthy history in Korea during the last half-century and we are continuing to make history even now. So, for the sake of a correct record, let me take a few minutes to tell you how the Jubilee Celebration came into being.

At the Joint Meeting of District Superintendents on September 7th, 1933, a resolution was adopted to recommend to the General Board of the Korean Methodist Church that the Fiftieth Anniversary of the Introduction of Methodism into Korea be celebrated in 1934 and 1935. The General Board, at its annual session on January 27th, 1934, acted upon that recommendation and adopted a resolution, the outline of which is as follows:

I. That during the years of 1934 and 1935, the Fiftieth Anniversary of the Introduction of Methodism into Korea be celebrated.

II. That in order to commemorate the fiftieth anniversary of the arrival of Dr. and Mrs. R. S. Maclay in Korea on June 24th, 1884, a special service shall be held on Sunday, June 24th, 1934, in all the churches and other institutions under the jurisdiction of the Korean Methodist Church.

III. That in order to commemorate the ar-

rival of the first resident missionaries, Rev. and Mrs. H. G. Appenzeller, in Korea on April 5th, 1885, a special celebration be held in Seoul on April 5th, 1935, with an appropriate program.

IV. That in order to show the actual results of the Methodist work in Korea, some articles be printed in the daily papers and magazines, besides publishing some pamphlets in both English and Korean, on the successful establishment of institutions and the training of leaders.

V. That for Spiritual Promotion, during the celebration, revival meetings, evangelistic campaigns, round table conferences and institutes be held in the churches, and some pamphlets on different subjects for the same purpose be published.

VI. That for Material Promotion, there should be the establishment of an endowment for the Church a sum of Yen 200,000.00, which shall be received as Thank-offerings between the years 1934 and 1935.

VII. That a history of the Methodist

Church in Korea be compiled and published in both English and Korean.

VIII. That a special Committee of thirty-three members for the Jubilee Celebration be appointed.

IX. That, while the Fiftieth Anniversary is being celebrated, we may cooperate with the Korean Presbyterian Church in things common.

X. That, for the benefit of missionaries and foreigners, a special celebration in the English language be held in Seoul on June 19th and 20th, 1934.

Following the above resolution, on next Sunday, as you all know, there will be a Jubilee Meeting in every Methodist Church in Korea and Manchuria. And there will also be a "Flag Parade" next Sunday afternoon in the cities of Seoul, Pyengyang and Chemulpo, and probably in some other places. In accordance with the same resolution, we are assembled here today for the English celebration.

(Conclusion of Extract)

Our Contributors

REV. J. S. RYANG, D.D. is one of the most experienced and highly respected pastors of the Korean Methodist Church. For the past 3½ years he has been the General Superintendent of the entire Church.

REV. C. A. SAUER, of the M. E. Church, now at Kongju, has given most of his 13 years in Korea to educational work.

REV. J. L. Gerdine, of M. E. Mission, South, arrived 32 years ago and is now a professor at the Methodist Seminary, Seoul. He is also the Mission treasurer.

MISS HELEN KIM, Ph.D. is a product of Ewha Schools and College and is now the Dean of Ewha Women's College, Seoul.

REV. J. Z. MOORE, D.D. of the M. E. Mission, stationed at Pyengyang in evangelistic work, arrived in Korea 31 years ago.

MRS. W. A. NOBLE of M. E. Mission, Seoul, will shortly retire having spent, with her husband, 42 years in evangelistic work in Pyengyang and Seoul.

REV. R. A. HARDIE, M. D. of the Editorial staff of the Christian Literature Society and a member of the M. E. Mission, South, has spent, with Mrs. Hardie, 44 years in evangelistic, medical and literary work in Korea.

Some Pioneers of Korea

J. L. GARDINE

THERE IS ALWAYS a romance that clings to the beginning of a worthy enterprise. When asked for an appropriate Scripture text in relation to my subject I suggested with more than half seriousness, "There were giants in those days." So it seemed to the speaker in his early contacts with the men and women who laid the foundation of our Korea Mission.

China is the mother of our Oriental mission field. Not only is the work there much older than is the work in Japan and Korea, but from among her strong leaders experienced men and women were chosen to open the work in the newer fields. The Lambuths, father and son, with their wives went from China to Japan, and Dr. and Mrs. C. F. Reid and Mrs. J. P. Campbell to Korea. All had served long and faithfully in China and were thought to be specially fitted for pioneering in other lands.

My first acquaintance with Dr. C. F. Reid dates from a missionary conference held in Chattanooga, Tenn., in the spring of 1902. The Conference lasted several days and towards the end of the program Dr. Reid spoke on Korea. It is probable that he never spoke with greater inspiration than on that occasion. His presentation of the immediate opportunity in Korea literally swept the conference and eclipsed every other impression. An unusual thing happened. The movement of the conference hesitated, halted and was diverted. Someone suggested that the conference ought to result in something definite and that the opportunity seemed to be in Korea. It was resolved that five missionaries be sent to Korea as a direct result of the meeting. I came to Korea a few months later on the same boat with Rev. and Mrs. W. G. Cram, who also came as a result of the Chattanooga meeting and through their personal contact with Dr. Reid.

For providential reasons Dr. Reid did not get back to Korea, but he never ceased, until his death, to serve the field he had opened. He was a real pioneer, with vision, purpose and devotion.

Mrs. J. P. Campbell was the pioneer representative of our woman's work. As above stated she also had years of experience in China. It may not have been accidental that the pioneer woman was as strong and versatile a personality as was the pioneer man in this new field.

Mrs. Campbell's personality was so dominating that it could not be divorced from any work that she undertook. She was known to the Koreans as "Kang Puin" and in the Chakol district, where she lived, she was known by everybody. Although the school she organized, the church she attended, the Bible women she directed had official names, to the Korean population it was "Kang Puin's school", "Kang Puin's church" and "Kang Puin's Bible-woman."

While Mrs. Campbell was strong and positive in her nature she possessed also a winsome and gracious personality. As a charming hostess and in other social relations she was without a superior. To those who from time to time enjoyed the hospitality of her board there remains the memory of delightful and profitable table-talk, free from gossip or uncharitable criticism.

Mrs. Campbell was equal to any occasion. The speaker recalls arriving late at "Kang Puin's" church to perform a marriage ceremony. When the time came for the bride to take her nuptial vows he remembered with alarm that he had not inquired as to her name. Upon making public inquiry the answer came from one in the audience "*il home up sim nai ta*" (she has no name). What could the preacher do but pass the problem on to another, so he said as though reading from the

ritual "Will Kang Puin please name the bride," and without hesitation or any show of embarrassment Kang Puin replied "I name her Elizabeth" and the ceremony proceeded.

There has always existed in Christian communities a small group or, perhaps one or two individuals, whom their fellow Christians choose to designate as "saints." Among the ladies who had a prominent part in the beginning of our Korean work there was such a group. It was phenomenally large in proportion to the total number of missionaries. It was the speaker's privilege to know all of this group except Mrs. C. F. Reid, who passed to her reward shortly before he came to Korea. All who knew her testify to her saintliness of character.

Others who must clearly be included in this rare circle are Miss Fannie Hinds (later Mrs. M. C. Fenwick), Miss Arrena Carroll (later Mrs. C. T. Collyer), Miss Mary Knowles (later Mrs. J. B. Ross), and Mrs. J. R. Moose. It would be as futile to try and trace the effect of rain upon the parched earth as to attempt to estimate the influence of such lives. Think what it meant to the early converts thus to have the spirit of Christ personified before them. Think what it meant to have such saints train the first Korean women workers. Think also what it meant to the missionaries who came in their day to have before them the standards of character and service that they set, and think too of the effectiveness of the prayers that were their very "vital breath", and we only begin to realize what such lives mean.

The speaker spent his first three years in Wonsan, at which time Miss Carroll and Miss Knowles were the representatives of the Woman's Board in that station. During a portion of that time the only other member of our Wonsan station was Dr. J. B. Ross, who also was a bachelor. Did we act circumspectly under such circumstances? We did—and frankness requires the statement that the ladies set the standards and we compromised by accepting their viewpoint.

Returning to Wonsan from my first mission meeting in Seoul at the same time that these ladies made the journey Dr. Ross and I discovered that it required two independent cavalcades for the six days' journey overland. If we stopped at a village for the night the ladies would pass on to the next stop, even though it required travelling after dark. If we started early they would start late, or if by accident or design we waited for a late start we found that they were already on the road. At all times and under every circumstance they knew how to "avoid every appearance of sociability." During the war between Japan and Russia the American Minister ordered the ladies to come to Seoul and also directed that Dr. Ross and I act as their body-guard. Even then we felt far from being Young Lochinvars, as we proceeded a certain number of paces in advance on bicycles. Then, when we met soldiers or other possible sources of embarrassment to the ladies, we would wait for the chair-bearers to pass while we stood guard and then hurry past the chairs to take up our position again as the first line of skirmishers.

Miss Hinds, who married Rev. M. C. Fenwick shortly after I came to Korea, also lived in Wonsan. While our fields of work were separate I knew her as a neighbor and an appreciated friend. She was ever gentle and self-sacrificing. It has interested the speaker to contrast these three ladies from the standpoint of what we might call the theological background of each. Mrs. Fenwick had been trained in Dr. A. J. Gordon's Bible School in Boston and emphasized in her thinking and teaching the doctrine of the Second Coming of Christ. Miss Knowles had been a frequent attendant upon the Holiness camp meetings at Indian Springs, Georgia, and testified to the experience and taught that doctrine of sanctification as a second work of grace. Miss Carroll had attended Church Colleges, where neither doctrine was stressed, and she emphasized neither. But one learns nothing regarding the production of saintly character nor the

secret of fruitful service from the contrast. It would be difficult to give pre-eminence to either of the three over the others in these attainments.

Rev. C. T. Collyer came to Korea about six months after the mission was opened. He is an Englishman and had worked with the British and Foreign Bible Society in China for several years. During his term in China he had married Miss Smithey from Ashland, Virginia, who was a representative of our Woman's Board in China. This "in-law-ship" with our Board, together with personal qualifications, led to his joining our pioneers in Korea. His wife died in Pyongyang, where their son Charlie was in school. Mr. Collyer afterwards married Miss Carroll and they are now living in Shawville, Virginia.

The speaker first met Mr. Collyer in the spring of 1903 in Songdo. A trip from Songdo to Seoul involved more than now. We first walked west fifteen miles to the sea. A Korean boat was hired for the next leg of the journey, which terminated at the mouth of the Han river. From there we trans-shipped to a similar boat and told the boatman to head for Chemulpo. He preferred waiting until the next day. Brother Collyer used what then seemed to me strange methods of persuasion to get the boatman to change his mind and attempt to make the trip on that tide. At dark we were stuck on a sand-bar in sight of Chemulpo and the boatman was quite content to rest on his oars and let us shiver in the cold through the night. More strange persuasion and at last we got off and arrived at Steward's Hotel in Chemulpo at 9:30 and on to Seoul by train the next morning. But for Collyer's energy and peculiar, persuasive powers the party would certainly have suffered greatly from a night spent in an open sampan without either food or covering.

The speaker was intimately associated with Mr. Collyer until he left the field in 1919. Then he went to Vladivostock for Y. M. C. A. work during the post world war activities in eastern Siberia. From there he went direct

to America and later to Czechoslovakia for mission work. Since 1924 he has been a member of the Baltimore Conference. These frequent changes indicate Mr. Collyer's pioneering instincts. He had to do with the foundation of much of our earlier work and passed on to new fields.

My first home in Korea was with the Hardies in Wonsan. How easy it is for one to adjust himself to better conditions than he expected to find! Out of the depth of my ignorance I had left home expecting not to get another Christian meal until furlough. Mrs. Hardie then, as now, was a superb housekeeper. A few days after I arrived Mrs. Hardie had coolies store sway in her cellar for winter use about 2,000 heads of as fine celery as I ever saw. Fancy having hearts of celery for breakfast as well as for lunch and dinner every day, and jams, jellies and canned goods all produced from her garden. A little later and there was a "hog killing," with all that it provided. But all of us know of Mrs. Hardie's hospitality and the wonders of her larder. I shall always be grateful for the comfort and happiness of my first years in Korea when I lived with the Hardies.

My first country trip was made with Dr. Hardie in mid-winter. We had had snow in Wonsan for nine out of eleven days and it lay three feet on the level. But we started. The following day we crossed the long plain that leads to the mountain on the Wonsan-Seoul road. Having been raised in the deep south I was innocent of all knowledge of the use of wool in underwear. The wind swept over the snow fields and chilled me to the bone. Riding was impossible. I tried to stimulate circulation by walking and lashing my limbs with a riding whip. The night before we had experienced the discomforts of a third rate country inn and had a like prospect for succeeding nights. Under these circumstances Dr. Hardie introduced one of his favorite aversions as the subject for conversation; to wit, "maudlin sentimentality about mission work." "As though", he said "there

was anything strikingly different about it or that there were any particular discomforts or perils or sacrifices connected therewith!!" The speaker later—from other evidences—was able to attribute to Dr. Hardie a sense of humor that at that time he thought he entirely lacking. Dr. Hardie has never ceased to hold and propagate realistic views of mission work.

The part that Dr. Hardie had as God's chosen instrument in the great revival which began in Wonsan in 1903 and spread to all parts of Korea is already a part of history. My relation to Dr. Hardie at that time, as a member of his household and associated with him in his work, was so intimate and confidential that I find it difficult to disclose the memories that crowd upon me. Fortunately we still have Dr. and Mrs. Hardie with us and their daily walk and conversation speak for them.

I cannot recall my first days in Korea without remembering Dr. J. B. Ross, who lived in Wonsan and also made his home with the Hardies. We "batched" together in the Hardie house while they were on furlough. It is told that Dr. Ross lived in each of the five bedrooms during the year, since he found it took less time to move than to straighten up his room. He did not lack in industry but other things were more important. He was a man of varied interests. In addition to his medical work he looked after much of the building and property improvements. I remember him more in the open than in hospital wards or operating rooms. He hunted both large and small game and always made creditable records, but others had to tell about it. He played baseball, tennis and golf with keen interest but never to excess. In fact he was temperate in all things. The Koreans held him in the highest esteem. I recall a leading Korean preacher referring to Dr. Ross (not by name) in a sermon as a man he had known intimately for years and had never known him even under most trying circumstances to show an unchristian temper. The greatest

indignation I ever saw him display was over a social impropriety of a fellow missionary. He was as fine a Christian gentleman as I have ever known. Mr. Wasson once said that if he and Dr. Ross should ever differ regarding a business matter that he would prefer having Dr. Ross' decision to his own as the doctor was so afraid of being unfair to another that he would invariably cheat himself.

Rev. and Mrs. J. R. Moose came to Seoul in 1901. Mrs. Moose has already been classed as one of the saints of those early days. Her field was not only in her home but she did much evangelistic work and Bible teaching. Mr. Moose used to say that he excelled Mrs. Moose in professing holiness but she excelled him in living it. But Brother Moose was a good man—one of the best. He took life and religion seriously. He emphasized such fundamentals as punctuality, fidelity and economy in mission expenditures. There was once a protest from the Board Secretary by reason of the economy of expenditure he exercised in itinerating. Possibly he took a pride in the matter. He frequently closed his report at annual meeting with the statement that he had spent during the year...days in the country at a total cost to the mission of ...Yen...Sen.

Bro. Moose was interesting and original. He indulged in strong and graphic description. Arguing a question which he opposed he once said "The general conference has settled that question and there is no live man nor dead ghost who can change it." He would have times of discouragement. Once he said to the speaker "I have been on the mission field six years and if I have ever been of *any* help to *any* person at *any* time or in *any* way I do not know it." Later he described his feelings thus: "I was then as blue as a jay bird's gizzard." Shortly afterwards we started together on a trip to Kang Won Province which lasted sixty days and which proved to be the most fruitful evangelistic period that either of us ever knew. We enrolled 1,150 believers and organized about 40 new groups. A few months

after that trip Bro. Moose left on his first furlough and, under the inspiration of his late experiences, was one of the most popular and effective speakers that we have ever had in the homeland. A very prominent layman said to me several years later, "The most telling missionary address that I have ever heard, barring none, was made by a fellow named Moose from Korea."

Miss Sadie B. Harbaugh was one of the earlier workers in Songdo, but after a short time was transferred to Seoul where she did evangelistic work and acted as treasurer of the Woman's Board. She was a thorough business woman, careful and accurate in all her transactions. Miss Harbaugh was delightful in her social relationships as well as efficient in all her work. The speaker in his mental impressions early put her in class "A" as a matrimonial prospect for some eligible bachelor missionary. This proved correct as she was married to Dr. J. W. Hirst of the Northern Presbyterian mission on her return from her first furlough.

There were three Hounshells connected with the early days of our mission and although they did not remain long in our field they left an impress upon the work which abides. Miss Josephine Hounshell became Mrs. L. O. McCutchen and still labors for Korea in the Souther Presbyterian field. She is one of the most winsome personalities we have had among us. C. G. Hounshell had as deep a missionary conviction as any person I have ever met. Giving up the work by reason of his wife's health was the great disappointment of his life. He remained alone in Korea for some years after Mrs. Hounshell's health kept her in America, thus showing his reluctance to give up the calling to which he had purposed devoting his life. For many years the Koreans who knew and loved him did not cease to enquire "Is it not possible for Han Maksa to return?"

On the same boat with the speaker came

Dr. and Mrs. W. G. Cram. Both entered with enthusiasm into the work in Songdo, where they were stationed during most of their sixteen years in Korea. Beginnings had been made but there was little beyond a substantial foundation either in the city or the adjacent territory. The arrival of Mr. and Mrs. Cram was timely as both were of the promoter type. Things began to speed up immediately. At times Mr. Cram was told that he was "too quick on the trigger;" things would be done by him while slower minds were still trying to decide on their feasibility. As a corrective he was not satisfied with a show without the reality. He always stressed the spiritual. His optimism was constant and contagious. Once the speaker, with Mr. Hounshell, found Cram quite ill at his home. Hounshell remarked during the visit, "This is the first time I have ever seen Cram when new believers were not coming in by tens and twenties." It is a source of gratification that his efficient services have never been lost to the field. Though absent for the past sixteen years he has continued to serve in possibly a larger capacity. He had a large part in the Centenary movement for missions and has just been re-elected by our General Conference for the third four-year period as General Secretary of our Mission Board. The mission fields of our church and the missionaries can always be sure of favorable and sympathetic representation as long as this missionary is at the helm.

Having come now to where further mention would be of my juniors in service and likewise having used the allotted space, I presume that I have met the request of the program committee. The speaker feels that those who have been mentioned at this time are worthy of a place in our memory, and that having entered into their labors should feel a oneness in a great cause and seek to complete what they so well began.

Breaking the Hermit's Bonds

A Fruitful Fifty Years in Korea

BY CHARLES A. SAUER

ON EASTER SUNDAY, April 5, 1885, H. G. Appenzeller, Methodist, and H. G. Underwood, Presbyterian, leaped from a boat just landing in Chemulpo harbor. Just which missionary first reached Korean soil they never revealed.

"We came here on Easter," wrote Appenzeller to his Board the following week. "May He who burst asunder the bonds of death break the bonds which bind this people."

One of the bonds which shackled the Korea people so tightly, that it was deemed unsafe for Mrs. Appenzeller to proceed the day's journey to Seoul, the capital, was the distrust and even hatred of all foreigners.

For years Korea's rulers did their best to keep Korea unspotted from the world. Proud of a history extending back to the time of Moses, and in legend to the time of Abraham, Korea's leaders saw nothing to be gained from contact with Western barbarians. Sailors wrecked on Korea's uncharted and inhospitable coast were imprisoned or escorted to China's borders.

French Catholic priests who disguised themselves and entered the forbidden country knew that they would not come out alive, and one by one they gained the coveted martyr's crown.

When the French Government protested against these executions, Korea saw in the Catholic religion a dangerous political attempt at foreign invasion and wiped out everyone in any way connected with the priests and their faith.

But "flowers fade and kings depart." The young king of Korea reached his majority, and in 1873 the foreigner-hating Regent shook the dust of Seoul from his feet and the progressive queen became the real ruler of Korea. Soon the queen's party was dispatching an officer to China to consult with China's

great Li Hung Chang about making a commercial treaty with the United States. This treaty was signed in 1882, just forty years after China had opened her own barred doors. But Korea's door was not open to the missionary. The treaty said nothing about religious toleration.

The queen's nephew, Min Young In, now figured in two episodes destined to bring the missionary nearer. Prince Min was chosen to head Korea's first embassy to Washington, which made the trip to America and back aboard an American naval vessel. On the train across the United States, the prince fell in with Dr. John B. Goucher, of Baltimore. Dr. Goucher became interested in Korea as a mission field and made a gift to the mission board for that purpose.

But the Board was not sure that the time was ripe for action in Korea. Dr. Goucher then wrote to Dr. R. S. Maclay, Superintendent of the Methodist Mission in Japan, asking him to make a trip to Korea to prospect the land. Dr. and Mrs. Maclay arrived in Seoul in June and on July 3 received word from the King of Korea that the Methodist Society might "commence hospital and school work in Korea." The result was that that fall H. G. Appenzeller, W. B. Scranton, M. D., and Mrs. M. F. Scranton started for Korea. Mrs. Scranton, mother of Dr. Scranton, was the appointee of the Women's Foreign Missionary Society.

Meanwhile Prince Min Young Ik, home from America, cooled in his ardor for reforms and the progressives planned a revolution. The chief result of the night's activities was that Prince Min was badly slashed with a sword. Dr. Horace N. Allen, secretly under appointment as a Presbyterian missionary, but for the time being officially physician to the newly

established American legation, was called. Dr. Allen found the Prince suffering from seven sword cuts in the head and body, and also from many things from fourteen Korean physicians, whose chief concern seemed to be to keep the Prince out of the foreigner's hands. Three months of constant care by Dr. Allen, three months of anxiety and of real peril if he lost the patient, and the Prince was well and strong. Foreign medical skill had won, and the way for missionary activities was easier.

During the next fifteen years Appenzeller and Underwood and their successors traveled here and there over Korea's mountains and valleys. These were years of frequent annoyance and peril due to the anti-foreign feeling. Morris, in Yeng Byen, found no one to keep him overnight; Sharp, in Nonead, was the victim of an anti-Christian demonstration from which he never fully recovered.

In 1888 occurred the so-called Baby Riot. It was rumored that the foreigners were paying Korean agents to kidnap babies. It was supposed that the foreigners ate the babies after extracting their eyes to use in photographic work. Another report had it that the foreigners caught women and cut off their breasts to extract the milk. Foreigners were known to be using milk, and they did not keep cows.

In some cases Koreans carrying their own children were attacked by mobs, on suspicion that they were kidnapping children of others. Such hysteria would be difficult to understand were it not for similar racial outbreaks in even so-called Christian lands today. The government finally succeeded in quieting the rioters by royal proclamation. The missionary had stood the test, the charges against him were proved unfounded; his work was deemed honorable and good.

Slowly Appenzeller's Easter Sunday prayer on Chemulpo's shores was answered. He himself in 1886 opened the first modern school for boys in all Korea with the king's kind permission. A year later the king con-

ferred government recognition by granting the name "Pai Chai Haktang" and by appointing its advanced students to official posts. Pai Cha's half a century is now nearly complete, the school is one of the foremost higher common schools in Korea, five or six hundred boys apply each year for its entering class of one hundred fifty, and it enrolls over eight hundred in all. H. D. Appenzeller, son of the founder, is the head of the school.

To Methodism was also given the honor of establishing the first school for women. Mrs. Scranton enrolled her first girl in May, 1886, and the queen was pleased to grant the name of "Ewha Haktang" to the school. Ewha is now a high school, a college, and a kindergarten normal. Miss Alice Appenzeller, daughter of H. G. Appenzeller, is the president of Ewha College, the only college for women in all Korea.

On Easter Sunday, 1887, H. G. Appenzeller baptized his first convert. Soon afterwards a student was received on probation. After a few more weeks a room was fitted up and public worship was begun. In 1888 two local preachers were licensed. At the end of five years, in 1890, a total of 169 adherents were on the rolls.

The Korea that had no place for the foreigner now works joyfully with the foreigner for the common cause of Christ. The Korea that knew nothing of the Bible fifty years ago now is famous for its Bible classes, where thousands go each year for ten days or more of intensive study of the Bible. The Korea that kept women secluded in the inner courtyard, ignorant of even simple script, now has its women nurses, teachers, doctors of medicine, and doctors of philosophy. Yea, it has even made it possible for women to be ordained on equal footing with men.

Over a quarter of a million of followers of Appenzeller and Underwood will this year celebrate the events of the opening of Korea to the Christian message. The coming of Maclay to spy out the land, the coming of Allen to begin medical work, if and when

possible, the appointing of the various missionaries and their early struggles with language and custom—all these will be told from pulpit and press. Next Easter will be held a grand union celebration in which the two sons and a daughter of the first two missionaries will stand side by side on the same platform and commemorate the arrival of Protestantism in Korea.

We know of no way to judge the future but by the glorious past. We mentioned the fact that a Presbyterian and a Methodist arrived on Korean soil at the same second. The Methodist was soon followed by his Southern brother. The followers of these two groups made up the Korea Methodist Church organized in 1930.

The Presbyterian was followed not only by his Southern brother, but by the Canadian and Australian brother as well. Methodists and Presbyterians began work in separate areas and early agreed upon bounds that they would not cross. The result is that in one county we may find Presbyterian churches, in another county Methodist churches, but only in the larger cities will you find both.

After fifty years Methodism has about 60,000

adherents; Presbyterianism has about 250,000. One has gained about 1,200 adherent per year, the other about 5,000 per year. If we ask why the one has thus outstripped the other, the answer lies here—as the Church sows so shall it reap in Korea. Methodism has today thirty-eight missionary families in Korea; the Presbyterian Church has nearly four times that number. For fifty years the four Presbyterian Churches have staffed their territory with about four times the Methodist staff. The result speaks for itself. Korea is ripe for the gospel message. The harvest depends upon the number of reapers.

After fifty years only about one person in each forty in Korea may be said to be affiliated in any way with the Christian Church. One may pass village after village in an hour's ride in which resides not a single Christian, in which not single child has ever heard the name of Jesus or knows what a church is.

The doors are no longer barred. The way is open. May the next fifty years carry the gospel message to the tiniest of these villages and break the bonds of superstition and the shackles of sin from the very last of the Hermit's children.

Vital Methodism

(The following are the closing paragraphs of the address by Dr John Z. Moore).



R. W. R. DALE, the most honored theologian of the nineteenth century, said two telling things as to the Methodists. He said this doctrine of Perfect Love was the special inheritance of Methodism. He also gave the most comprehensive criticism of Methodism ever given. He said, "The Methodists had never worked out fully the implications of their doctrine."

Is not this the glorious prospect that confronts us as we face the second Fifty Years? Not to falter on account of our failures but to be inspired by the perfection of our prospects. The present world situation is stated by Moffatt in a striking translation of Luke 8:14, "As for

the seed that fell among thorns, that means people who hear but who go and get choked with worries, and money, and the pleasure of life, so that they never ripen." These are the things that have kept us from perfection. Wesley conquered every one of them. The worries of our work, the worries as to whether or not we will get the best position, the worries that come to ourselves and that we bring to others when we indulge in church politics and cliques, and attempt to force certain people into positions we pick these worries are what break us down and keep us from creative activity. In the very midst of his most active, days when he was doing just about as much

as all of us put together are doing today, Wesley said, "All these churches, all these schools, all these burdens rest upon me no heavier than the hairs of my head." He had found the way of perfect peace in the midst of abounding and constructive and amazing labors.

Another reason we never get ripe is the second root of evil—money or the lack of money. It is not only folks who have money but often those who do not have money who are "lovers of money rather than lovers of God." Wesley's perfection saved him here also. Never was a better sermon on money than his sermon with the divisions,—Make all you can, save all you can, and give all you can for the building of the Kingdom of God on earth. Never was a straighter life lived in regard to money, than this life that came into possession of tens of thousands of pounds by gifts and earnings from his books, and who came to the close of his life on earth with no one depending on him and with nothing left but a Wedgewood tea-pot, a few silver spoons, an extra coat and his books and manuscripts, and the most vital movement Christianity has seen in many centuries. The vast sums that had come into his hands had all passed on to the building of churches and schools and dispensaries, the helping of the poor and the building of a society more fit for folks to live in. It was and is the only way that Christianity can get the drop on communism and come to perfection. Wesley had much to say about the accumulation and distribution of property, and he solved that problem for himself and for many others.

Then here is a third thing that keeps us from ripening into perfection—pleasures of life. This is a Jazz-mired age soaked in sex. There is an especial danger at fifty years of age. Lynn Harold Hough made a smashing address at the New York Preachers' Meeting not long ago in which he demonstrated that when men and women at forty to fifty years of age, come to the second blooming, they either go to sex and destruction or they turn to the higher

reaches of perfection. This was where Wesley saved England nearly two hundred years ago. He saved it first in his own life. His life with women was not perfect but it was pure. No more amazing love story has ever been told than the detailed account of his relations with Sophy Hopkey in his own journal. With him the flesh served the spirit. He would not have made an ideal director of the social department of a modern church but he came to the end of a long life filled with real pleasures and holy joy and the respect of the tens of thousands who know him. There are pleasures that do not corrupt. A missionary was calling on a lady of India who was nearly eighty years of age. He said, "How beautiful you are." She replied, "I should be beautiful, I am seventy-six years old."

As we turn fifty shall we not turn to higher, holier ground and seek the beauty of holiness as never before? The pity is that many seeking spiritual satisfaction have left the Methodist Church. Some of these belong to the lunatic fringe seeking selfish excitement and satisfaction for themselves. For these we do not care nor do we want this type of holiness for the Methodist Church. But our hearts long for the day when once more Methodism will satisfy the deepest needs of these who are reaching out for ultimate spiritual satisfactions only found in the re-discovery of God, and for the day when the implications of the doctrine of Christian Perfection will be carried out in a social service that will make godless communism useless.

Finally, Vital Methodism while mystic is not misty. While heaven born—the gift of God—it has its feet planted firmly on earth. Wesley was a practical mystic. Peter in his foolishness wanted to stay on the mountain top. Christ took him down to the lunatic, and to be crucified head downwards at Rome. Christ prayed all night and picked twelve 'nobodies' who went forth to change the face of the whole earth. They had mountain top visions but they took up their cross, forgot self, lived in the muck and mire of things and turned all

they touched into the Kingdom of God. Wesley said, "I think the rock on which I had nearest made shipwreck of the faith was the writings of the mystics." "The fundamental mystic conception of finding God in oneself struck Wesley as dangerous." He based all on the Scriptures. On the fly-leaf of his Bible he wrote, "This is God speaking." Experience to him was the rebirth of the life and work of God in his own life.

Wesley always thought of love as social—a giving not a getting. His conversion turned him from trying to do something for God to letting God do something with him. It turned him from living off God to living for God. His own soul was saved only that he might be the instrument of saving others. Thus he was kept from claptrap, and sentimentalism and silly sweetness. He was saved from fanaticism, from cure-alls, or ever attempting to work up excitement, or forcibly fit every one into the same pattern. While he knew social service could never do what God alone can do, change lives, yet he never missed an opportunity, either in his own life or in the lives of others, to fit every spiritual blessing immediately into social service as a part of that marvelous organization called later the Wesleyan Church, and now called the Methodist Church throughout the world.

So far as theology, or opinions, or a separate organization are concerned, there is no excuse for the existence of the Methodist Church. The only excuse for its existence and reason for its living on is that it may be the producer of vital, reborn, changed lives going on to the beauty and purity and power of perfection, and that these changed lives be given in sacrificial social service meeting the spiritual, intellectual, and social needs of the community where the Church is located.

To sum up :—Vital Methodism believes and teaches that there is a gift of God that changes lives. These changed lives are content with

nothing less than reaching for the utmost in Christian perfection for themselves and for others. These changed lives striving for perfection have a social passion to be right and to set the world right. Only one thing can do this ;

'Tis Love ! 'Tis Love ! Thou diedst for me.' .
I hear Thy whisper in my heart.
The morning breaks, the shadows flee,
Pure, universal Love Thou art ;
To me, to all, Thy mercies move ;
Thy nature and Thy name is Love !

In conclusion we turn to the source of this vital life. It is Christ. We feed on Him. "I am come that they may have life, and may have it abundantly." He is our life. The diaries of Wesley are very incomplete but the newly deciphered diaries throw much new light on his life and practice. He not only preached a sermon on "Constant Communion" but he practised what he preached. Though at first driven from the historic church and its communion he was faithful to it to the end and some one, by careful examination of the records, has established the fact that he partook of the Communion on an average once in four days during all those years of unthinkable activity. This is by no means the only way to feed on Christ but it is one way and we turn unfilled to Him again. "I am the Good Shepherd, I give my life for the sheep." The church is not a human organization but Christ's own body and His life only can bring it to vital life.

Break thou the bread of life, dear Lord, to me,
As thou didst break the loaves beside the sea.


NOTICE

The bound volume, containing the whole of the Addresses in English in connection with the recent Korean Methodist Jubilee Celebrations will be published on October 1st., price Yen 1.50, and can be ordered from the Methodist Church Headquarters, Naindong, Seoul, or from the Christian Literature Society, Seoul.

Methodism and the Development of Korean Womanhood

"Delivered from the bondage of corruption into the glorious liberty of the children of God."

HELEN K. KIM, PH. D.

 BISHOP THOMAS NICHOLSON has written an article in the "*Women's Missionary Friend*" of March, 1934, on "Women in the Korean Methodist Church," telling in brief what women are doing in and for the Korean Methodist Church. The purpose of this paper is just the reverse. What has Methodism done and what is it doing for the development of Korean womanhood? What a big story to tell in a short paper!

Suffice it to say that 50 years ago Korea was like a desert so far as her women's life was concerned. Educational, social, and legal rights and privileges were so denied to them that development into personality of rich content and meaningful activities was not even expected. Even home-making, which ought to be a joy, became drudgery in many cases, for it was not accompanied by the sweet consciousness of voluntary choice but often by the bitterness of compulsion.

Into this desert there flowed the spirit and life of Jesus, using Methodism as His channel and its institutions and missionaries as further carriers. Only a channel, but what an important and timely one it was! Through it the life-giving stream has continued to flow for fifty years, transforming the desert into a fruitful garden. The flowers are blooming and fruits are being gathered in! Dare I paraphrase the Scripture and say, "He came unto His own and His own received Him?"

First of all the stream of life went through the individual women and liberated their personalities. The message of hope and cheer, the spirit of live and freedom were seized at once by women. You all have been witnesses of this fact. There have been

certain short periods of interruption when the first missionaries could not preach. But these were due to political upsets of those early days rather than to any unreadiness on our women's part. Mrs. M. F. Scranton, in one of her first reports, wrote that groups of women would come every Sunday after dark even during the times when evangelistic meetings were forbidden. They told Mrs. Scranton that they could not stay away but had to come and hear the messages. These women seemed determined that they would be set free. Mrs. Nansa Hahn Kim came at night to call on Miss Frey. Setting the little lantern in front of Miss Frey, she blew out the candle. Then pointing to the dark lantern she said in her dramatic and positive way, "My life is like that—dark as midnight. Won't you give me an opportunity of finding light?" Miss Frey did give her the opportunity and she later became the first Korean woman B. A. from the West. Through the message that Jesus has to offer to women under oppression Korean women were reborn into full consciousness of their individual personalities as the daughters of God. The dry bones took on *sinews* and *muscles* for *activity*, *nerves* for *bravery*, and *flesh* for *consistent support*. Ezekiel's prophecy is fulfilled in Korea at least in part!

After having such a new experience the women were eager for continued study. So the Women's Bible classes, institutes and mothers' meetings were held regularly for teaching these women to read the Bible and hymns. According to the reports of the evangelistic missionaries, these are still going on and are very well attended. But newer subjects that are definitely for practical pur-

poses are being introduced, such as child care, hygiene, sewing, cooking, plays, games, history, geography, etc. In some districts like Chulwon the club method is introduced into the church program for women. This is, I believe, entering upon the natural and necessary era in sequence in evangelistic work. It is no other than Christianizing the common things of daily living.

This brings me to my second point which, I think, is one of the outstanding contributions of our church to the development of Korean women. The difference it made in the family life. It dignified wifehood, raised motherhood and put daughters in a higher position in the family. Middle-aged women who has been formerly about half asleep, suddenly transformed into Christian "live-wires," surprising their husbands with their new knowledge and determination. They claimed their rights and asserted with finality that their daughters were going to school too. And they went! My mother is a striking example of this point. Father could do no better than to let her have her way, for it was the right way. And the family did begin an upgrade climb. What changes in the whole atmosphere of the family group!—particularly where husbands fell in line with their wives.

The subjects of conversation changed, too, both in quality and quantity. One of our Christian high school graduates, who recently married into a non-Christian family, says that she is amazed at the scarcity of subjects for conversation and at the selfish point of view from and to which the few subjects rise and end. That is the difference, and what a difference! That is why the new, varied program for Bible classes and institutes is enriching the curriculum, touching all the phases of our lives. If it is inherent in women's nature to talk—although authentic psychologists would never say that—it is more Christian to be talking with each other about good things, helpful words and meaningful subjects than the contrary. And if women have to worry some, sometimes

wouldn't it be more Christian to worry about current events, social evils and neighbors' sicknesses rather than their own pepper sauce, soy-bean sauce or kim-chi jars? "The bondage of corruption" is more easily found in the hum-drum of our habitual daily rounds than at moments of crises.

The third major contribution is to the mothers of Korea through the women's hospitals, baby welfare and public health centers. The latter is a recent movement, but the former dates as far back as 1887 when the first women's hospital was started in Chung Dong. Now the East Gate Hospital, Seoul, alone remains as a distinctively women's hospital where mostly mothers and new babies are taken care of. The Women's Hospital in Pyengyang united with the General Hospital, called the Pyengyang Union Christian Hospital. The new baby welfare work is to be found notably in Kongju, Chemulpo, Songdo, Pyengyang and Seoul. It is a new wave of influence set in motion so I am not giving any figures that are usually inadequate in presenting the significance of a new movement. The majority of women do bear and rear children during a good part of their lives. To receive concrete help in order to become better mothers is no insignificant movement. The general public recognizes the importance of this and welcomes and supports the work of these baby clinics, milk stations, day nursery schools, free clinics and visits to the homes. It is hard to tell who are the most proud ones—the mothers or the babies at the annual baby shows conducted by these centers.

The fourth major contribution of the Methodist Church to Korean womanhood is unquestionably its pioneering in women's education. This is so generally known that I need not take much time to dwell upon it. *And the pioneering is not over*; it is still going on. Beginning with the recognized fact that Ewha was the first school for girls of any kind, depth and steady expansion mark the growth of this stream of Methodism. This is a particularly significant contribution, for at the time when

the school was begun with one pupil in 1885, only a few, like Mrs. Scranton, then a little later Miss Frey and Dr. Rosetta Hall, believed in the possibility of Korean womanhood. The Korean women themselves could not look into their own future, neither could the men of the country nor could the foreign missionaries on the field.

The three strong women of vision went ahead against opposition and the indifference of their environment. And now the educational work is one of the strongest streams, if not the strongest stream, that carries the enriching power into so many lives and activity of women. There are now five registered high schools and two nonregistered ones, making a total of seven schools of higher grade in our church. This seven is still the top figure of all agencies that carry girls' high school work in Korea. Public Higher Common Schools for girls in Korea are only six according the "The Statistical Study of Korea" Vol. I, 1931. The seven schools have graduated over 2700 students and have about the same number in the present student body.

The Kindergarten and Kindergarten Normal Training movement was also begun in our church. It has now grown by leaps and bounds. Our Kindergarten Training School has graduated 245 students. The children and their mothers and homes reached by these workers cannot be counted; it is still more difficult to measure its results. This is also true of the primary schools.

Another piece of pioneering work is the Mary Helm School in Songdo. It is the only school of its kind in our church. It is giving a second chance to those who lost on the first, not necessarily through their own fault. Early marriages and neglect of girls' education make them lose their early years for school. I often think of Jesus with the Samaritan woman at the well in connection with this school. Although the circumstances are very different, there is the same pathos of the lost past and the same eagerness for the present

opportunity, both on the part of the giver and of the receiver. And lives certainly have been reclaimed both at the well and at this school!

In medical education also, the first Nurses' Training School was begun in December, 1903, by Miss Edmunds. This was later moved to East Gate, Seoul, and has graduated in all 60 nurses. In Pyengyang Union Christian Hospital and Severance Hospital, where the Methodist Missions cooperate, 245 nurses have graduated. The first Korean woman M. D. from the West was Mrs. Esther Kim Pak. Unfortunately she died early in her service and no successor has risen up yet, as far as my knowledge goes. There are almost insurmountable difficulties for a woman to secure a medical degree from the West; but Dr. Pak's successor needs to start on her journey pretty soon. I hope she has already done so. Through the personal encouragement and help of our women-missionary doctors some have had and some are securing medical education in neighboring lands; and there are persons like Dr. Ahn of East Gate Hospital who has bravely worked for over seventeen years. But this still remains a pioneer field of women's education.

Another important center for training is the Theological Seminary where professional church workers are receiving specialized education. In the Pyengyang Bible Training School they are being trained as lay workers. From the mere beginning of training Bible women through the district Bible classes the Theological Seminary has become a full-fledged coeducational institution where both men and women workers of the church are making further preparation after graduation from high school. The graduates of this seminary become not only church workers but also community leaders wherever they go.

The only college for women in all Korea is our Ewha College with three departments. What a world of meaning there is in this sentence! But the content is still bigger; it is country-wide. About 250 students from all over Korea are living together according to Christian culture, and studying to become

teachers of English, Music and Home Economics in high schools. Our aim is to specialize but also to train versatile workers. The pendulum swings between specialization and versatility and each student gets according to her capacity. We have 193 graduates playing a significant role in the moulding of Korea's next generation.

With this very bare introduction of the educational experiments and pioneer work, the logical conclusion is that the Methodist Church has led in the creation of women leadership in Korea. It is throughout the long and tedious process of education that the real leaders do emerge. So pioneering in education implies pioneering in leadership training. These leaders are now working in our church and throughout the country, both as professionals and as lay workers. They not only received the life-giving water, but in turn have become channels of that vital stream. The W. F. M. S. organized throughout our church is under their leadership. Country-wide preaching bands, lecture and concert tours were initiated by some of these women as early as 1920. The union of all Christian women through the Y. W. C. A. is largely aided, if not brought about and maintained, by these women. The W. C. T. U. movement is led by several of these leaders, I cannot name them all. Even when we go outside of the church, we find our church women as leaders of movements and carriers of public burdens.

The womanhood of Korea has come to its own and its members are all astir. Great things have happened and are happening through these women. But neither the quantity nor quality of leadership can be counted by numbers or measured by yard-sticks; so one must not fall into the error of ever thinking that through the Methodist Church alone so much or so many have been produced. But no one can say that our church has not led in the deliverance of women in Korea.


On pages 144-146 of Miss Woodsmall's book called "Eastern Women Today and Tomorrow" there can be found the following sentences:

"These trained Eastern women leaders, both Christians and non-Christians, are the most convincing evidence of the achievement of Christian missions in the Orient.....With such a body of Christian women leaders in the Orient, together with the great unnamed number of women, who in less conspicuous paths of service are radiating Christian influence in the life around them, the Christian movement today may well feel a consciousness of past achievement. There can be little question of the potent influence Christian missions have exerted in lifting the status of Eastern women. Missionary efforts have helped to change the attitude of the East concerning women and the attitude of women toward themselves. It has aided in the development in each country of Christian leaders, who have demonstrated by achievement what many women of the East might accomplish, if their handicaps were removed and their opportunities multiplied. In this effective Christian leadership among Eastern women rests the future promise of the Christian movement in the Orient."

With reverence and humility I would ask in conclusion: Do we not hear Jesus, whose life-giving power has been the only ultimate cause for past success, say to us now, "Keep the channel wide open and let the streamlets multiply, for I have yet many women's lives to revitalize and many areas of society to reclaim for the Kingdom?" I seem to hear Him say in a still, small voice, "Through you I have already been in Korea for fifty years and through you I expect to remain. Therefore no longer blame only Confucius, Gautama and others if the old-time sorrows of Korean womanhood continue. Lift up my cross and let me deliver women from the bondage of corruption into the glorious liberty of the children of God."

Reminiscences of Early Christians in Korea

MATTIE WILCOX NOBLE

 WAS ASKED to give a paper on "Reminiscences of Early Christians in Korea." Reminiscences! They come trooping together, running and pressing forward, trying to get into this paper. The paper room is so small and its door shuts so soon, that I feel sorry for the great crowd of reminiscences that have to stay on the outside.

Early Christians! What mighty things most of them did. An early Christian, Mr. Yi, began attending Christian services before a Protestant church was built; when the services were held secretly on a side street, in a Christian's house and when praying and singing had to be hushed. It required courage then to seek baptism. When Mr. Yi was ready for baptism; his young pagan friends, fearing that he was going to commit himself to the Christian religion, hid his trousers and coat, so that he couldn't attend the services that Sunday. Later, amid persecution, taunts and difficulties he was baptized. Treaties had been made with Western nations and religious freedom had been granted, still the people hated Christians, and frequently threw stones at the churches and the Christians. Even Mr. Noble and I have had stones thrown at us.

All reminiscences of early times in Korea include the burning of the fetishes in the open courts beside or back of the houses. Such scenes so plentiful then, are now only occasionally experienced. Did it cost them anything? The cost was frightful. Trembling fear still clung to the new believers lest perchance the evil spirits might send calamities as a punishment to them. Ostracism from their pagan friends and relatives, and persecution were sure to follow. When from any cause trouble and sorrow came, there were certain to be those to say it came because of the insult that had been given to the spirits in

destroying their fetishes, but God gave them comfort, faith, and victory over the Evil One. Let us go to one of these homes where the new Christian longs for rest from the fear of demons, and the thralldom of demon and idol worship. A group of Christians gather in the yard. A few intimate friends help the new Christian or Christians to bring out of the house all of the fetishes and offerings to the spirits and to pile them upon the ground: articles of clothing, silk, cotton, or paper; the spirit sorceress's fantastic clothing, rolls of paper, all dusty and fly-specked, one sheet of which has been added each year to the roll since the house was built, and hung in the room to propitiate the house god; bits of cloth tied together and hung back of a rafter at the time of some serious illness in the home, baskets filled with offerings to other spirits; something to the Ceiling, Threshold, Ground-site and Door-casing spirits or demons. At times there were offerings to as many as thirty-eight spirits. Neighbors, reviling, angry, curious, from near and far, gather to see this unheard of sacrilege, but become awed as the scene moves on: a Christian lights a match: the offerings to the spirits begin to go up in flames; singing is heard. "Break down every idol, cast out every foe, now wash me and I shall be whiter than snow." Again "Ring the bells of heaven, there is joy today." Hush, the sight-seers strain forward to listen; a voice is heard in earnest prayer, the demons tremble as much almost as does the new believer, when, lo, a calm—a "peace, not as the world giveth"—comes into the heart of the new believers; the crackling of the flames is finished. A great victory is won; the news spreads afar that no harm had come to the family when the fetishes were burned, the home begins to be a happier, cleaner place.

Drastic changes took place in the Christian

homes, such as women learning to read, husbands stopping drinking, children being sent to Mission schools, and parents learning better how to raise their babies when infant mortality was appalling; also great changes towards cleanliness, modsty, and in sanitation. Foreigners coming in later years, and even present day Korean youth, cannot visualize what very great strides forward have been made. The village, town, or city church became the glorious center from which Christian social activities began and where no social life had existed before, at least for the women and girls. Many changes have taken place, and yet even now in these years grand changes are still going on, and will be as long as Christians follow the Master.

No stories of Early Christians in Korea would be complete without telling of Christian men and women praying night and day for God's power to cure the demon-possessed. That is what those wild, fighting people were called, and, answering the prayer of faith, God cured them, many of them. They became humble, self-supporting Christians. One pastor told me that God had given him the power through faith to heal thirty people who were called demon-possessed, whose reason was gone but who became good working Christian in their communities. This same pastor told me how at one time three offers of work were placed before him one, political; one, an assistant pastorate with a very small salary. In answer to prayer God made it clear to him that he should accept the pastorate. He said, "I put away from me, with no more regret than that of throwing away an old shoe, the desire for wearing the official's hat with the gold thread, or to possess the gold of the gold mine. I gladly laid my all on the altar of service as a preacher of the Gospel." He is today one of our most efficient preachers.

Being pall-bearers for the dead was considered one of the very lowest occupations and there were none to help in this or in any service for the dead but paid professionals, and they generally were boisterous and half-drunk.

Our early Christians solved this problem by saying, "There is no respect of persons before God, and we Christians should help each other." So they prepared the dead for burial, and carried the coffin from the house to the bier, and where the cemetery was not too far, even to the grave. The Christians took up many other kinds of service that the pagan world looked down upon as belonging only to inferior hirelings.

Mr. Kyo Young Yi said that the early portions of Scripture which were available when he was young were not very clearly translated and the bindings were unattractive; nevertheless, the Bible not being a book printed or written merely to give pleasure or knowledge, but being the Word of God, a book of power, many of those who read it or heard it read, were converted and became real working Christians; churches were started in many places through someone in those places who had the Word. Speaking of attending an unusually long service, he said, "The joy received from the service was so great, I didn't feel tired; and, at times, I seemed to hear the voice of God, sweeter than music to my ears."

Collections were taken early at the churches to help carry on the church work. Special contributions followed. Later, came the monthly budget system as well as collections. In lieu of money contributions, the Christians gave what they could, and the church officials sold the articles for cash. It would be most interesting to see piled high the vast number and kinds of articles given in this way throughout the years. They included gold and silver rings, watches, hair-pins and various ornaments, also rice and other grains. In one instance we saw the offering of a big iron cooking kettle. It was kept by the church and used as a church bell for years, being struck with a wooden bar to call the people to church. The most amazing gift that we have known came to a church at Yunnan on the Haiju District years ago, when Dr. Noble was District Superintendent there. Gifts were being piled on the altar to help in the building

of a new church. A travelling merchant who carried all of his merchandise on his donkey, and walked by its side through the country, was at the service sitting on the floor on the men's side. His wife was on the women's side. Both were touched with a great desire to lay something on the altar, but they had no money. The husband raised his eyes towards his wife, and without words asked her a question, which she understanding, answered with a nod. They went out and home, returning soon—the man leading the donkey which the wife had garlanded with flowers. Right through the church door and up to the altar was the donkey led, and oh! the hearts that were touched then and there, and still later, in the telling of the story. A picture of that altar piled high with gifts, and beside it that donkey, is amongst our treasures. The man, for a long time afterwards, carried his heavy pack upon his back, as he trudged light-heartedly along the country roads. They had done what they could.

Some who became Christians dated their ancestry back to Silla, or about 70 B. C. They had striven, in vain, in many ways to pile up merit by cruel torturings of their bodies, before they heard of the Way of Life. Their consequent victories in Christ over sin and persecutions still, after many, years bear fruit. One man, who became a probationer and for four months successfully conquered his appetite for liquor, succumbed to temptation and fell, becoming partially drunk. On passing the chapel on his way home, and realizing what he had done, he went behind the chapel, and beat himself till he was bloody. He then called Dr. Jones' helper to pray for him. Together they prayed till he felt God's pardoning presence. When he learned that one cannot lay up merit enough to become righteous, nor lay on punishment enough to atone for one's sin, and truly learned the Way, the Truth, and the Life, he became one of the best leaders of the Chemulpo Church.

Mr. Swearer, in his work on the Yoju circuit, told of an old man, seventy-seven years old,

long a Buddhist and wearing a Buddhist charm suspended from his neck, accepting Christ as his Saviour. He walked twenty English miles to receive baptism. Mr. Swearer asked him if he had any anxiety. He answered, "Why, no, why should I when God is with me? If you had not come, bringing the Light to me, I should have perished." Hundreds of early Christians walked from five to ten miles every Sunday to church for the privilege of attending the Christian services.

In 1902 cholera, which so often visited these Eastern countries, swept through Korea again. Hundreds died. The heroism with which the Christians met the disease was in strong contrast with the hopeless terror amongst the non-Christians. Frequently, our people who died, died with a prayer or exhortation on their lips.

High up in the mountains of the northern part of the Yeng Byen District, a man, under the teaching of Dr. Noble, had begun to believe but for three years had not seen a missionary till Rev. C. D. Morris went to visit him. He found that he had kept the faith, had held family worship, and had led his whole family to believe and to study the New Testament. They had also kept the the Sabbath Day holy. Men and women like that founded many of the churches throughout Korea.

Men and women walked within a radius of a hundred miles and more for the privilege of studying the Word of God in Bible Classes and Institutes. Women even came having carried their babies on their backs for days, and arriving foot sore and weary, still counted it all joy just to see the missionaries and to hear them and the Korean teachers tell the story. Over and over, they would say, "It is just like heaven."

One interesting fact in connection with the early Christians was their zeal in trying to keep the Church pure. They insisted that the new Christians cast out from their lives all that had connection with practices of pagan religion or of condoned social usages that were

ungodly, believing that Jesus meant it when he said, "Avoid even the appearance of evil." Under the pagan religions, among things to be cast out were sorcery, necromancy, idols, fetishes, and ancestral worship, (of course not love and respect for ancestors but tablets for worship and sacrifices to them). Under the ungodly social customs, among things to be cast out were concubinage, the use of intoxicating liquor and tobacco. The prohibition of tobacco is sometimes thought to have been pressed upon them by the missionaries, but not so, their own reasoning barred it.

Another fact of interest is that outstanding leaders in the Church were nearly all, if not all, from among those who had had the closest companionship with the missionaries. Some came from well-to-do and cultured homes, leaving all and following the representatives of the Master and thereby, in many cases becoming outcasts from their homes. Some came from the lowliest of the lowly, coming to the missionary to get a job to support themselves, such as that of hostler, garden coolie, scrub boy, chair or palanquin bearer, etc. When as time went on, they saw and accepted the Light as represented by the missionaries, and grew in knowledge and skill, they were promoted to other forms of service, and given opportunities for a Christian education. Sometimes they received from the Most High a call to preach in the Church of God. All the Christians felt the necessity to witness for Christ in public and in private and called it preaching, following the Bible instruction to "Preach the Word; be instant in season and out of season." Some young women of their own accord went to the city cross-roads and standing on an elevation, pleaded with the crowds who gathered to see such unwonted sights, to believe in God who would be to them a Father, not a fearful Spirit, if they would only accept Jesus as their Saviour. They then explained the Way of the new Jesus Doctrine. My heart has thrilled with love and admiration for those young women.

Some of them now, with youth gone, are still beautiful with the Light Divine that transforms their features, but others have fallen asleep.

Right here I would like to say that the early, and in those days, young missionaries, won men, women and children to the Master, through having hearts of love for the unsaved and counting it joy to be able to lead a soul to Christ. They worked amidst discouragements and dangers; and against the antagonism and animosity of the nation and its people. They had to be tactful and win the friendship of individuals to lead them to give up all and become Christians. They won the deepest love and respect from the converts, and could say as St. Paul of old, "my son (and also my daughter) in Christ," and the beloved ones, young and old, with great gratitude and love called those who had led them into the marvelous Light, "my father and mother in Christ." The missionaries and the Christians worked together as brothers and sisters in building up the church, the school, and the medical work. Those same missionaries in later years were and are happy as kings, when any of those beloved ones became or become specially trained, and having real leadership talents, withal Christian humility, fill important positions in any phase of the work of Christ's Kingdom in Korea. It is really a bit queer to see written up in the Church papers and magazines, and to hear in addresses of many leaders today, that the new missionaries of the present day must not be the patronizing father and mother type that the older missionaries were, but must be the co-workers with the Korean, and that they must wait to be invited to do work. I doubt that any missionary, who never can say of a Korean, "my dearly beloved son or daughter in Christ," or who does not feel personally led of Christ to do some one thing or more for the people he came to lead to the Saviour of the world, and does not go and find some way to do it, and then with all humility and love do it, can ever

have the fellowship with the national leaders in the Church that will make him the brother and friend beloved, or can be the true co-worker in the Church of God in Korea or in any other mission field.

Mr. Hoon Sung Song assisted Rev. H. G. Appenzeller in his study of the Korean language and became a Christian. He died in 1898, leaving his wife and a little son. During her husband's life time Mrs. Song wouldn't listen to him or to any one else tell about the Christian religion, but since Mr. Appenzeller was so sympathetic and solicitous of her welfare, and later helped her in the education of her son, her heart melted and she accepted Christ as her Saviour, studied the Bible and became a good lay worker in the Chong Dong Church. To raise money for the Ladies' Aid and to place the Bible in the homes of the people she became a colporteur and gave all she earned from the sales to the Ladies' Aid. She used to go about with a heavy pack of books strapped to her back, till, as her daughter-in-law in later years said, the burdens she had carried so long caused the mother's back to be permanently bent. When, because of age, Mrs. Song was unable to walk to her beloved church, her son bought a rickshaw for her, and hired a man to draw it so that for the five years before her death at the age of eighty, she was able to attend service. She said, "I was an idol worshipper, but by the mercy of God I became a Christian. Since then Jesus has led me all the way." While passing to glory she urged her children to continue steadfast in the Way of the Lord.

A dear friend of mine told me many tales of her early Christian life. One of them was of the escape from prison of her brother-in-law Suk Kyeng Oh, one of the earliest converts in Pyengyang, who was imprisoned with Chang Sik Kim and others, at the time of the persecution in Pyengyang in 1894. When the people learned that the Christians were to be let out of prison, they gathered outside the prison gate and shouted, "Beat the God Religionists." Some threw stones at them. It

took about a month for Chang Sik Kim to recover from the effects of the injuries that he received. While the people were stoning the Christians, Suk Kyeng Oh's father snatched a big hat, fourteen feet in circumference, from a woman standing near, and, throwing it over his son, protected him from the stones. By the way, these immense hats used to be stacked high on the women's side of the churches in Pyengyang at every service. Susanna had called in a sorceress to try and find out when Mr. Oh would be released from prison. The sorceress demanded and was paid quite a sum of money to stop the punishment in prison of Mr. Oh. She went through wild orgies and incantations to exorcise the demons who, she said, were angry with him because he was a Christian. She also demanded that tables of food be offered to propitiate the evil spirits. Later, when Mr. Oh learned of it, he chided Susanna, and told her she should stop her useless and false ways, and believe in Jesus. She said that his words pierced her heart like needles, and that she, frightened and ashamed, acknowledged that God is the only true God, and that she should serve him. She immediately began to do house to house visiting to try to win other women to believe. At that time, women could only go to visit other women at night, so night after night she went about publishing the good News of the only true God and salvation through His Son.

A dear young woman of many years ago was persecuted by her mother-in-law because some neighbors had said that the young woman had eaten food given to her by a missionary, and that it had caused her to become a Christian. Her husband in those days oft-times drunk, was much wrought up over her refusing to sacrifice to idols, and insisting on going to church. He came into the house one day carrying a large, sharp knife which he threw at her. Fortunately it fell harmless at her feet. She thanked God for His protection. She became a splendid Bible woman and girl's school teacher. She led

her family to become earnest Christians and to fill responsible positions in the Church. Her husband was converted in a missionary's home and later became an ordained preacher.

Another of my young friends, of many summers ago, counted all things but loss so that she might serve Christ. Her husband, according to the custom of the land, kept a concubine. He cared not how he grieved his wife who had always obeyed his slightest word. When she became a Christian she recognized a higher law than earthly ones, and tried in as far as she could to live a Christian life. She attended the church services and delighted in studying the Bible. The husband ordered her to give up her Christianity or he would send her away from her home. She prayed for his conversion. One afternoon she came with her child to our home, where we were holding a Women's Bible Class. At its close a group of women came to our yard at a corner of the house. The husband had ordered the women to come and go through what was then, the usual form for a man to use in divorcing his wife. One of the women came up to her, cut off a part of one side of her chogerie or dress jacket with its long ribbon string, and carried it home to her husband. So, the wife was legally divorced. The husband had told the women to bring home the child, but the mother wouldn't allow that. For some years, until the mother and child left Korea for Hawaii, the mother never left the child out of her sight. Had the child been a son, he would have been taken away, notwithstanding. What a wealth of Christian work that mother has done in Korea and Hawaii, and still is doing in Hawaii. She married again. Her first child, and all the little Moons, who have grown up in Hawaii, have risen up and called her blessed. A number of them have received college educations in America, one who is, also now, receiving a special music course; is the beautiful daughter of the blessed girl who was not stolen in childhood from her mother.

Memory goes back to an afternoon in 1897, when again a Women's Meeting was being held in our home. About one hundred women were crowded into that hall and sitting room. Our organ had just come from America. They heard for the first time music from a Western instrument and were delighted. There was a large mirror on the wall of the room. One woman who greeted happily all about her, three times greeted her own reflection in the mirror, with, alas, no answer but a smile and a silent moving of the lips. How these women sang the hymns. Christianity brought songs to the hearts and lips of good women in Korea, where before, among the women, only the dancing girls sang. The women and girls in those gatherings learned for the first time to play, yes, play. The missionary had to bring out one or two of them into the long marrow space between the rooms of women, and happily and laughingly teach them how.

In 1907 the Christians received a vision of the way sin appears to the Holy God of Light, till, in agony over the sins they had committed, and, even, in some cases, of those committed before they became Christians, with groanings and beatings with their fists on the floor of the church, they prayed for mercy and forgiveness. In the clear light of their deeper awakened consciousness, their sins were heavier than they could bear. The life of their bodies would seem to be suspended or gone. While gazing with them almost into the black abyss, we would feel a power drawing them back; consciousness would return. The weight of sin would be gone and in its stead would be a great peace that brought forth praise and hallelujahs. Oh, those days and nights of intense changes from the depth of the abyss to the heights of glory. "And they brought forth fruit meet for repentance." So let us all, like them, "press toward the mark for the prize of the high calling of God in Christ Jesus."

Beginnings of the Methodist Episcopal Church, South

R. A. HARDIE, M. D.

THE FIRST KOREAN Methodist was Mr. Yun Tchi Ho, who was baptized on April 3, 1887, at the age of twenty, while a student in the Anglo-Chinese College at Shanghai. This was some six or eight months before Mr. Appenzeller was privileged to baptize his first Korean converts. Five years previously, in the autumn of 1882, Mr. Yun had been sent with thirteen other young students to Japan for special training. Here he made rapid progress and began the study of English. In May, 1883, when General Lucius H. Foote, the first United States Minister to Korea, passed through Japan on his way to Seoul, he secured Mr. Yun as his interpreter.

Soon after the uprising of December, 1884, General Foote retired from the diplomatic service and Mr. Yun then went to Shanghai where he became a student in the Anglo-Chinese College. In 1888 he was persuaded by Mr. Young J. Allen, President of the College, to go to the United States, where he studied theology at Vanderbilt University, Nashville, and also received a degree from Emory College, Georgia.

On completing his studies in Georgia, in 1893, Mr. Yun gave to Dr. Warren A. Candler, President of Emory College, the sum of two hundred dollars which he had saved from his college funds, and asked him to use it as the beginning of a fund to establish a Christian school in Korea. In November of that year he returned to Shanghai and became a professor in the Anglo-Chinese College. In March, 1894, he married a Chinese lady who became the mother of their four children and who was a splendid example of the fruits of missionary work.

The Call to Korea. At this time the missionaries of the Methodist Episcopal Church, South, stationed in Shanghai were feeling the need of a mission station in a more healthful

region, to which those unable to endure the climate in the provinces of Chekiang and Anwei (in southern China) might be transferred. In February, 1894, Dr. C. F. Reid visited the provinces of Shangtung and Chili in the hope of finding a suitable field for such a station, but a careful survey led him "to doubt the advisability of pushing into territory already occupied by several other denominations."

Just a year later (February, 1895) after ten years absence from his native soil, Mr. Yun removed with his wife to Seoul, where he became Secretary and Vice-Minister of Education. He at once wrote Dr. Candler, and also Dr. Young J. Allen, urging that they use their influence in favor of getting the Board of Foreign Missions of the Methodist Episcopal Church, South, to open a mission in Korea.

A few weeks later Dr. Yun's uncle, Mr. Yi Kuin Hak (generally spoken of as Yi Tong-gin), a prominent business man of Songdo, wrote Dr. Reid urging that missionaries be sent to Korea, while Mr. Yun himself wrote to Bishop E. R. Hendrix, asking that he include Korea in his itinerary on his forthcoming visit to China that autumn.

In view of the desire of the China Mission for a station in a more healthful climate, a visit of observation to Korea was agreed upon and Bishop Hendrix and Dr. Reid arrived in Chemulpo on Sunday, October 13th, 1895. The next day they took passage on a little Japanese steamer running from the coast to the capital.

"The trip up the Han River," says Dr. Reid in a later report, "will never be forgotten by either Bishop Hendrix or myself. After puffing away for about seven hours our little craft ran on a mud-bank and our captain informed us that there was no hope of proceeding further for at least eight hours (the next high tide). As we were looking

about for some protection from the piercing wind which swept the deck a fellow passenger told us of a good road to Seoul only six miles away."

Determined to "show how Occidental pluck and energy could overcome Oriental inertia" the party left the boat about 5. p. m. Soon they learned that the good road was a myth and that it was twenty miles to Seoul instead of six! But they had started out to demonstrate and they did, reaching Seoul at half-past one the following morning.

Meanwhile Mr. Yun and Mr. Appenzeller had gone to the river to meet the party which was expected about midnight. The steamer arrived about 5 a. m. "The parties we waited for were not on board," says Mr. Yun in his diary. "We learned that the Bishop's party, on the boat being stuck on the sand-bar, took to their feet and made for Seoul over land. I felt very sorry for them."

Bishop Hendrix and Dr. Reid spent a week in Seoul. On Wednesday evening Mr. Yun records attending church at 7.30 "to have our baby, Laura Haygood, baptized by Bishop Hendrix. She behaved most beautifully through the long service" concludes the record.

Dr. Reid and Bishop Hendrix were most hospitably entertained by the missionaries of the Methodist Episcopal Mission. Annual meeting of various missions being in progress at this time they had opportunity of "meeting nearly all the Protestant workers on the Peninsula." They also obtained an audience with his Majesty the King who graciously welcomed them and warmly requested them to send teachers to Korea.

In speaking of this visit Dr. Reid says, "The reports of the missionaries were so inspiring, and the providential indications seemed so clear, that Bishop Hendrix determined to make a beginning at once. Dr. Scranton, Superintendent of the Methodist Episcopal Church Mission, assisted us to purchase a compound inside the South Gate, adjoining the one he himself occupied, and by

the time we were ready to leave Seoul we had secured a very desirable mission compound, situated a short distance inside the South Gate. These preliminaries being completed we took our leave of Korea, and after a rather hurried visit to North China, returned to Shanghai."

The First Missionaries Arrive. In May of the following year (1896) Dr. Reid returned to Seoul to remodel some of the Korean houses on the property, his family arriving from China on August 14th. The Mission had been opened as a district of the China Mission Conference, but later (May, 1897) it was made a separate Mission of the China Conference, and Dr. Reid was appointed Superintendent.

When the first Annual Meeting of the Mission convened at Dr. Reid's office in Seoul, December 8, 1897, there were present five persons: Dr. and Mrs. C. F. Reid, C. T. Collyer, T. H. Yun, and Mrs. J. P. Campbell.

Mr. Collyer had worked under the British and Foreign Bible Society in China and had married Miss L. Smithey, a member of the Methodist Episcopal Church, South, Mission in Shanghai. They had been appointed to Korea in the autumn of 1896 and arrived from England in January, 1897. They were accompanied by Mr. Yun Tchi Ho, who had "accompanied General Min Young-whan, Korea's Minister Plenipotentiary to various courts of Europe and to Queen Victoria's Diamond Jubilee."

Mrs. Josephine P. Campbell had been a member of the China Mission and came to Korea in October. She was accompanied by a well educated Chinese friend, Miss Dora Yui, who remained with her six years and proved a worthy help-mate in laying the foundation of the work of the Woman's Board in Seoul.

Fruits of the First Year. This first annual meeting opened and closed on the same day but the minutes include the record of eighteen months of strenuous work on the part of the Reids and Collyers. Two Korean brethren,

Mr. Kim Chu-hyun and Mr. Kim Heung Soon, were received by transfer from the Methodist Episcopal Church Mission. These two men concentrated their efforts on the county of Ko-yang. Here "the first congregation of the Methodist Episcopal Church, South, in Korea", was organized by Dr. Reid at the county seat May 2nd, (1897) in a house which had been presented to the group by Mr. Yun. On that day 24 adults and three infants were baptized and (as Dr. Reid wrote later) "A steward was appointed to look after the collections, which important feature of a Methodist meeting we began to practise from the very first."

Speaking of the work of the first year in Seoul Dr. Reid writes: "As the summer advanced we found that we should have to make arrangements for holding regular services in Seoul. Two of our families from Ko-yang had moved into the city and others frequently spent Sunday in Seoul. It seemed best to begin with a prayer meeting and the first service of our church was held in our sitting room, Wednesday night, June 17th. (1897). By the following Sunday we had fitted up a room on the compound and Mr. Yun preached for us. As soon as the summer rainy season was over we began rather extensive repairs on the building we had intended for church purposes, and there we now have a neat little chapel that will comfortably seat one hundred and fifty persons. This will probably meet our requirements for the next five years."

During this first year the field was divided into two circuits, Seoul and Songdo. Dr. Reid remained in charge of the former while Mr. Collyer took the latter. In November Mr. Collyer took his wife and little son to Songdo where they lived in a "converted" ginseng shed for nearly a year, until the "indiarubber house", a residence for two families was completed. At the annual meeting a month later Mr. Collyer reported, "Nine persons have been enrolled as probationers and one more is very anxious to join the

church, but we are compelled to refuse him because he is a polygamist."

In May, 1898, the appointment of Dr. and Mrs. Hardie (who had come to Korea eight years before, as representatives of the Canadian Colleges' Mission) was received from Nashville. A few weeks later the coming of Mrs. Hardie and the children, accompanied by a friend, Miss Annie McKenzie, was a happy occasion in the mission compound and Dr. Reid reported his family as "fast losing the sense of loneliness that oppressed us during the first year here."

During this time Mr. Yun Tchi Ho was in regular charge of the Sunday morning services in Seoul. Dr. Reid says, "I scarcely know what I would have done without his timely aid; but when a man edits a daily paper in the vernacular, and a tri-weekly in English, besides filling the important position of President of such an important organization as the Independence Club one cannot in all conscience ask him for more than one weekly sermon."

Mrs. Campbell begins Educational Work. Mrs. Campbell's first report (1898) indicates something of the language struggles of the new missionary. "We are constrained daily to plead with God for the language. It does come so slowly when we consider what we hope to accomplish through it. Each incoming mail brings requests for letters to be read at missionary gatherings. These we have tried to answer and we find ourselves becoming envious of time. The (American) church is pressing us to open work to which we must answer, "Let us first get the language."

Mrs. Campbell had, however, already made a beginning in opening two day schools. One of these in Seoul had opened on May first with three girls and two boys, with a teacher secured from the Presbyterian Mission. At the time of the report in September ten children were enrolled. The second school was established at Ko-yang, twelve miles from Seoul where the first church had been organized.

THE KOREA MISSION FIELD

In August Mrs. Campbell had removed to a house in Cha-kol and her report (in September) outlined plans for a girls' boarding school. This reference was the beginning of Carolina Institute (Pai-Wha School) which opened October 2nd, with only five pupils. In 1934 this school has grown to three departments, kindergarten, primary and high school, with a total enrollment of about 850 and plant and equipment valued at about ₩ 300,000.

The preparation of text-books cost these early missionaries much time and effort. In this first report Mrs. Campbell says, "Our text-books are limited so far but as we become better acquainted with the language we will be better able to choose and prepare them." A year later she reported that she and Miss Yui were translating a geography. This

geography was used as a text-book in the schools for many years. In September, 1901, Miss Yi reported that much of her time had been given to drawing maps and helping with the translation of a second volume of geography from the Chinese into Korean.

Two years later these workers could write, "Year by year our course of study is becoming more satisfactory. We have arithmetic, readers, physiology and geography. They study their native history in the Chinese classics. It is interesting to see the growing minds trying to comprehend the fact that they have 208 bones in their little anatomies, and trying to find them. One of the older girls is now teaching in the school and another has gone to Wonsan to assist in the Lucy Cunningham School."

Notes and Personals

Northern Presbyterian Mission

Returned from Furlough

Dr. and Mrs. H. H. Underwood, Seoul
Dr. and Mrs. W. N. Blair, Pyengyang
Rev. and Mrs. F. E. Hamilton, Pyengyang
Rev. and Mrs. George H. Winn, Seoul
Dr. and Mrs. H. W. Lampe, Syun Chun

Marriage

Rev. A. A. Pieters (on furlough) to Miss Anne Cooper, Valley Forge, Penn., on June 28th.

Southern Presbyterian Mission

Returned from Furlough

Rev. and Mrs. L. T. Newland, Kwangju

United Church of Canada Mission

Left for College in Canada

Arnold Scott, Hamheung
Bruce Macdonald, Wonsan

Birth

To the Rev. and Mrs. R. C. Bacon, Lungchingsun, a daughter, Edith Lillian, on July 28.

Visitor

The Rev. A. E. Armstrong, D. D., one of the secretaries of the Board, is visiting the Mission in August and September.

Northern Methodist Mission

Left for College in U. S. A.

Mary Billings, Seoul

Left for Biblical Seminary, New York

Mr. Paul Billings

Returned from Furlough

Miss M. I. Hess, Chemulpo

Southern Methodist Mission

Left for College in U. S. A.

Paul Anderson, Seoul

Visitors

Mrs. C. Boroughs, who was visiting Mrs. B. W. Billings, and Mrs. Spiedel with her daughter, who were visiting Mr. and Mrs. G. C. Spiedel, for the summer, have returned to the United States.

Australian Presbyterian Mission

Left on Furlough

Miss M. Withers, Fusanchin
Miss E. W. Dunn, Kuchang